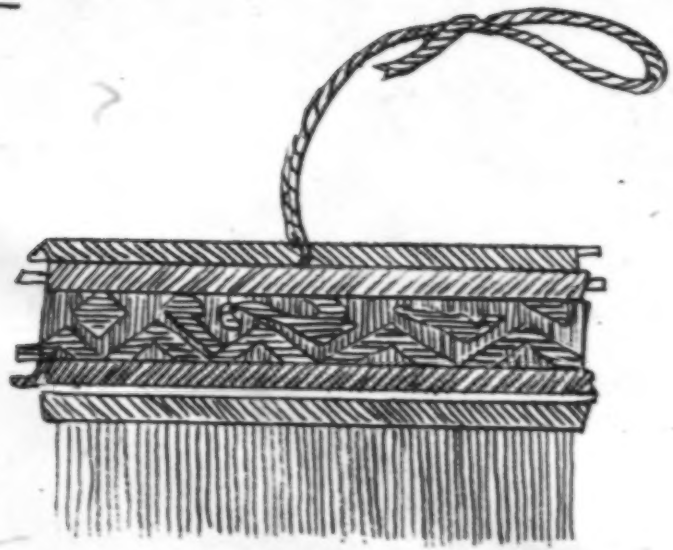
1: Karsten--94
116, 415

1. The small bag of chambira fibres (wambáchi). 1/3.

2. The big bag of chambira (shigra).



3. The comb (timashi).

4. The bag made of monkey's skin (uyúna).

1: Karsten--96-97 (1916-18) 1935 Jivaro
116, 415 (1928-29)

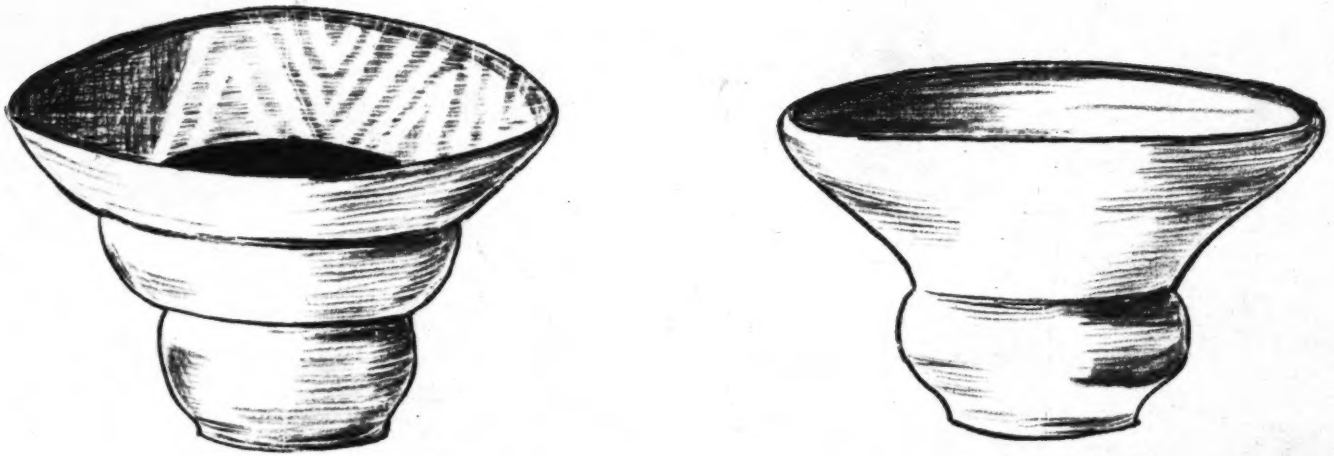
"There are....various utensils and other things which attract attention. The majority of the utensils are, of course, found in the women's department where the food and drink is prepared. Most of them are pottery; almost the only exception being the large bottle-gourds (yumi) in which water is kept. Thus there may be found shelves full of large and small clay pots, some used for the cooking of food and called ichingaña, while in others the manioc substance is kept from which the Jibaro women prepare the native drink of the Indians, the manioc-beer or nihamañchi. The pots in which the manioc-beer is kept [97] are the largest of all and called muitsa. An earthen pot of this kind is usually found in the centre of the ekínturu standing on the floor, propped up with sticks. Its opening is generally covered with a gourd or earthen dish, so that the hostess of the house is always ready to prepare the beer by mixing a certain quantity of manioc substance with water when a guest arrives.--The cooking pots are generally found on one of the fires burning outside the sleeping boxes. The other clay pots and dishes will be described with more detail later on in connection with the industrial art of the Indians."

"In the men's department (tangaḿasha) there are several objects to be mentioned. On one of the chief posts of the house there usually hangs the big signal drum (tunduí) suspended by two lianas. This giant drum has been described as the 'telegraph' of the Jibaro Indians, but this does not exhaust its significance, as we shall presently see. Generally there is also found another and smaller drum hanging to one of the posts. This drum is of European type and originally obtained from the Canelos Indians. Its European origin may be inferred from its very name: tambora (from Spanish tambor). On one of the lateral posts several objects are to be seen: a number of chonta lances (nańki) and blowguns (uḿi, in Quichua pucuńa), a couple of quivers made of wild bamboo (chipyaťa) in which a great number of fine darts made of palm wood are placed, and frequently one or more round shields (tandaŕa). On another post, close to the fire-place where the owner of the house usually sits when preparing his tobacco water in the morning, there are certain objects illustrating the industrial art of the Indians: a bag made of monkey skin and a smaller bag of chambira fibres, a bundle of wild cotton wrapped up in banana leaves tied to the post, and, hanging from its lower open end, a spindle consisting of a thin, straight pin of chonta wood, at the lower end of which is fixed a small round wheel of chonta or a stone disc with a hole drilled in the middle. Round the spindle is generally wound some cotton thread already spun. When the family-father gets up in the morning, and while he is cooking his tobacco water at the fire, he

is frequently seen spinning for a while, or he may weave at the loom standing close by near the wall. This loom is of the same primitive type as among many other South American tribes and cannot be described more closely here; it is shown in the photograph (Pl. XXIV, 1). The cotton yarn to be used for weaving is first dyed in different colours, mainly white, red, brown, and black, and these differently coloured yarns are combined in such a way that in [98] the woven material different arrangements of colours are distinguished which have different names.

I may add at once that both spinning and weaving are occupations strictly limited to the male sex.

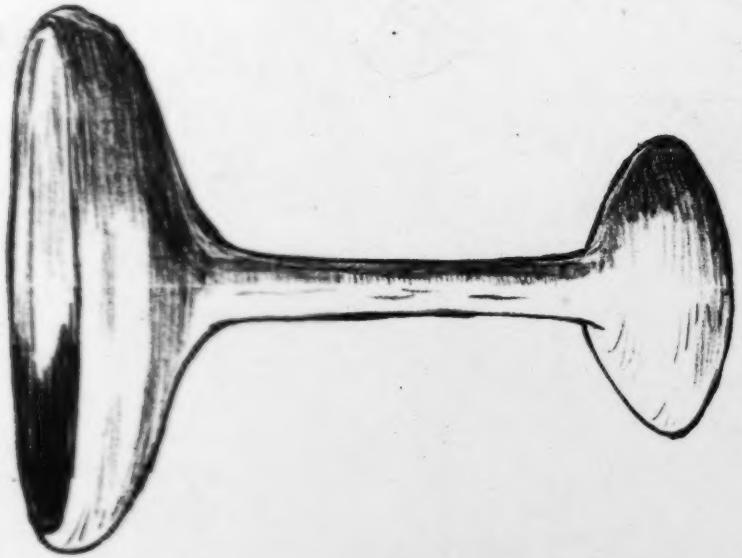
The Jibaro Indian keeps his most important personal belongings--the newly-woven loin-cloth (itipi) which he uses at the great feasts, and his ornaments, especially the feather ornaments which are liable to be attacked by moth and other insects-- in a special, big basket plaited of a certain liana and provided with a cover. This basket, called tukupi, is kept hanging from the ceiling by a liana, being lowered as occasion requires."



1. and 2. Clay pots for cooking tobacco leaves (yukúnda), of two different types. 1/3.

3. A small clay dish used at the feasts by such persons as are obliged to fast. The Jivaros. Rio Upano. 1/3.

4. Small clay pot for drinking manioc-wine. Jivaros.



1. Eating dish provided with a foot. 1/3. Achuares. Rio Pastaza.

1: Karsten--99
116, 415, 531

Jivaro

2. Ornamented eating dish (pininga) provided with a foot. Achuares. Rio Pastaza.

l: Karsten--100 (1916-18) 1935 Jivaro
415 (1928-29)

"The cooking utensils are mainly of two kinds: the ordinary black cooking pots (ichingaña) already mentioned, and the smaller pots called yukuñda in which the Jibaro men prepare tobacco water by boiling the leaves."

1: Karsten--100 (1916-18) (1928-29) 1935 Jivaro
116, 415, 531

Fig. 1. Clay dish (pininga) for drinking manioc-beer, ornamented inside (about 1/2).

1: Karsten--100
116, 415, 531

(1916-18) (1928-29) 1935

Jivaro

Fig. 2. Clay dish (pininga) for drinking manioc-beer, ornamented inside (about 1/2).

1: Karsten--102
116, 415, 531

Jivaro

Fig. 1. Big ornamental clay pot for the keeping of the fermented manioc substance. Canelos Indians. Rio Bobonaza. (about 1/10).

Fig. 2. An ornamental clay pot. Canelos Indians. (about 1/2).

Fig. 3. Clay Pot for keeping arrow-poison. Canelos.

2: Stirling--102 [2] (1930-1931) 1938 Jivaro
116, 301, 415, 484

"When the Jivaro is traveling he carries his feather ornaments neatly rolled and packed in tubes of bamboo. These tubes, together with other ornaments, hair combs, ear tubes, achiote paint and other accessories, are carried in a rectangular bag with a flap which is either woven of chambira fiber and suspended by a strap over one shoulder or else is made of monkey skin with the fur attached and suspended in the same manner (pl. 13)."

25: Vigna--41 [5]
116, 354, 513, 372, 415

(no date) 1945

Jivaro

The fire is always kept lit. At night it burns at the foot of the sleeper and keeps him warm, so that the Jíbaro has no need of sheets or blankets. In illness, in order to conserve heat, they use a piece of cloth that serves as loin cloth. They do not have a kitchen; the fire that burns at the foot of the bed serves for hearth and here, they prepare their food. Hollow calabashes are used for water. When they go on a journey, they take along a burning firebrand. [42]

26: Brüning--58 (1902) 1928 Jívaro
116, 302, 415

Every day the face is painted with achiote (ipáko) which is made up into an ointment with the help of some fat. The patterns consist chiefly of round dots (diameter ca. 25 - 30 mm.) and wide, symmetrically arranged lines. Preferably they paint two spots in the cheek-bone region. But before the pattern is applied in bold strokes, the face is rubbed with dry achiote. The achiote ointment is stored in small bamboo containers.

26: Brüning--65-66 (1902)-1928 Jívaro
116, 415, 283

The most common hunting weapon of the Indians is the blowgun. But frequently we saw cheap single-barrelled hunting rifles. The Indians carry their ammunition, etc. in a [66] hunting-bag (wampatš), which is fashioned like a net out of strings which the Indians themselves had twisted. They twist these strings out of palm fiber between the palm of the hand and the naked thigh. The fiber is called tšambira by the whites and kumáy by the Indians. The hunting-bag is somewhat narrower on top. They wear it over the right shoulder under the left arm on a band which is plaited out of the same strings.

28: Tessman--348 (No date) 1930 Jivaro
116, 302, 415

On festive occasions and during war expeditions the men paint their faces with lines and dots, which gives them a truly devilish appearance. The red paint is preserved in small bamboo containers: the bamboo section is sealed off at the bottom, and a piece of fur is used as a stopper on top. They also paint with genipap. According to Reiß and Karsten the Chewaros use for bodypainting a wooden stamp (formerly a clay stamp) in which the pattern is engraved. They dip the stamp into the dye and roll it over the body.

28: Tessman--353 [4] (No date) 1930 Jivaro
116, 415

They serve their food on bowl-like plates.

28: Tessman--353 [5] (No date) 1930 Jivaro
116, 415

Intoxicating beverages are drunk out of earthernware bowls (pininga). See Plate 59, Figs. 9 and 10. They fetch their water in calabashes which have a hole cut in the smaller part. They store the water in similar calabashes from which the stem-end has been cut off.

They produce cooking pots (itsinek) with a wide opening (Plate 59, Fig. 8) and pots with a narrower opening for the cooking of massato. The latter ones are called muetsa. Moreover, they have earthenware bowls (pininga) for intoxicating beverages. These pininga usually have the same coloring inside and outside. Their best and most original earthenware product is a bowl-like plate. They are red on the outside, covered with a paste of bixa (ipaku) and the juice of Apocynacee Couma guianensis, lechecaspi L. (naúm). Inside they are decorated with simple patterns (concentric circles, curves, and lines), and they are glazed yellow or green. No other tribe in Eastern Peru makes anything comparable to these plates (see color Plate VII, top). The resin which they use for this is called nétaka. They also have bowls with a double bottom with rattling fruit-shells inside.

34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

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KEY TO FIGURE 1

A Doorway at women's end of the house
- A_1 Removable door posts in upright position
- A_2 Crossbar holding door posts in place

B Chicken nest formed by a wedge of two palm slats against the base of the house wall

C Older wife's palm-slat bed, with crossbar footrest and three fire logs

D Married daughter's (and son-in-law's) bed

E Ordinary rectangular stool (*kutaŋã*), placed for use by a male visitor

F Doorway at men's end of the house
- F_1 Removable door post (left upright in the door)
- F_2 Removable door posts laid on the floor for use as visitors' benches

G House owner's bed, for his daytime napping and for use by overnight visitors

H House owner's round stool (*čimpṹ*)

I Palm-slat platforms built above the reach of small children for the storage of large pottery vessels

J Younger wife's bed

K Younger wife's baby's hammock, made of a piece of cloth suspended between two poles

L Ordinary rectangular stool placed for use by the younger wife in cooking and making manioc beer

M Split guadua bamboo platform suspended between house-posts to support food and beer bowls. Underneath are the large beer-brewing jars of both wives.

34:Harner E-4. 5 (1956-1969)1973 SD9 Jivaro SD9

412 and lose their handles, they are relegated to purely culinary tasks. The steel blades are so highly valued, however, that they continue to be used even when worn down to mere stubs. Such stubs are broken into small triangular pieces and then used as knives for whittling blowgun darts and for performing other small cutting jobs. Wooden objects made with the machete are characteristically simple but well made, although a few carved embellishments resembling reptile heads may be seen as the handles of stools and mortar boards, and as the tips of house posts and the prows of dugout canoes.

322
532

321 The machete is the basic tool used in manufacturing objects from bone and the shells of large land snails, the latter material being utilized primarily for women's dance belt rattles. Bone work is limited to making needles from monkey leg bones and carving gunpowder containers of cows' horns traded from the frontier Jívaro.

[534]
[413]
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412 Non-ferrous cutting tools are nowadays only rarely employed. A sharp-edged strip of bamboo is used to cut the umbilicus of a new-born infant; and sometimes a hardwood weed-cutting "machete" is used in garden work when there is no steel one available. Otherwise steel tools dominate the processing of materials.

[844]
[244]

413 The tip of a machete or machete fragment serves as a boring tool, awls being unknown. Men sew the fringes of garments and make knotless netting bags with the aid of monkey bone needles. A few possess large steel needles for the same purposes. Women use bone or steel needles, or a fragment of a blowgun dart, to pin their dresses (*tarači*) over one shoulder (see Plate 4).

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415 Wooden mortar boards and pestles are utilized in mashing the fruit of the chonta palm to prepare a special beer, to mash peanuts, and to crush a mixture of salt and hot pepper (see Plate 7). The same wooden board is used with a crude rocker-

[252]
[273]
[235]

34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

stone to crush maize for chick feed. The wooden planting and digging sticks used in agricultural work have been mentioned previously.

Vessels are made by the women from clay and gourds. All pottery is manufactured by the method of coil construction and vessels are finished by scraping. Three kinds of clay are used for different types of vessels. Carbonized bark of the *apáčarəm* tree is powdered for tempering material in food bowls, while sand temper is used in drinking bowls, fermentation jars, and cooking jars. All vessels except cooking jars are coated with red achiote or black beeswax after firing. Only the interiors of large drinking bowls, the exteriors of miniature drinking bowls, and the interior necks of fermentation jars are ever decorated. Even then, such decoration is usually simple and hastily made, often consisting of unelaborated irregular zigzag and dot patterns in vegetal paint. The one apparent exception is the miniature drinking bowls, which sometimes have intricate and well-executed designs. These, however, are obtained by trade from the Canelos tribe to the north.

The fermentation jars are the largest vessels made, averaging about ten to thirteen gallons in capacity. These jars, covered with a drinking bowl or banana leaf, serve to store the fermenting manioc or chonta palm fruit beer. Next in size are the cooking jars, the largest of which are employed to boil the hallucinogenic *Banisteriopsis* for resident or visiting shamans. The other chief ceramic vessels are food-serving bowls and the two sizes of drinking bowls. Small pottery or gourd jars serve to store the curare dohwgun dart poison. One special miniature pottery bowl is used by old men to brew an emetic tea from *Ilex* sp. leaves.

Large long-handled gourds hold water for cooking and

34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

beer making, while shorter ones store the water with which the men rinse their mouths upon arising and after eating. Other gourds are cut in half and perforated to serve as sieves in straining manioc fibers out of the beer. Tree gourds are used by men as canteens for carrying the thick beer mash when hunting or traveling far.

Three kinds of baskets are made, all by the men: a plaited openwork basket used primarily for carrying and storing food; a wickerwork type for carrying fish; and a relatively insect-proof plaited and double-walled basket with a banana leaf lining and a cover for storing featherwork and other personal effects. Matting is unknown.

Virtually every adult male possesses at least one firearm for hunting and fighting. While there are a few ancient Winchester .44 carbines obtained from the Achuara, almost all the guns are Spanish-made muzzle-loading shotguns of recent manufacture secured primarily from trading partners dwelling in the region of white contact in the Río Upano Valley.

Most of the Winchester carbines, although originally pump-action weapons, are so worn that they can function only as single-shot weapons. For fighting, they are loaded with highly valued .44 pistol cartridges obtained through native trading partners from the Achuara, who in turn secure the cartridges from other trading partners in Peru. For hunting, the cartridges are simply reloaded with black powder and shot, and the cartridge primer is replaced with the type used on muzzle-loading shotguns.

The shotguns, percussion-cap weapons usually with a 20-gauge bore, are much preferred over the Winchesters for hunting and also are much more plentiful throughout the tribe due to their steady acquisition by means of the native trading partnerships. They are loaded with black powder

34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

and iron shot of assorted sizes obtained from the frontier Jivaro, or loaded with the hard seeds of the *etsa* tree, or even river gravel, when iron shot cannot be obtained.

Fighting is rarely done with weapons other than firearms, but occasionally a man kills an enemy from ambush with a plain palm lance or a "shotgun" lance to demonstrate his valor. The "shotgun" lance has a tip made by chopping off the barrel of a worn-out shotgun with a machete, beating the base of the barrel into a point, and inserting a palm-wood shaft into the muzzle end of the barrel. A few old men also carry lances with iron tips obtained years ago by trade from Gualaquiza. Some of these older men also have crude wooden shields in their houses for use in the *tsantsa* feast ritual. Machetes and the less common trade knives are also sometimes employed as fighting weapons.

Men stretch and dry skins of wild boar, jaguar, ocelot, and other felines for trade. Monkey hides are used for making men's shoulder bags. Both sexes manufacture thread, string, and braided rope. Thread is made from the inner bark of the *nuhé* tree, and string from the inner bark of the *kumai* palm. Men's shoulder bags of knotted and knotless netting are made of this inner bark string using large bone needles.

Weaving, done in almost all houses, is exclusively a man's task. Men, compared to women in Jívaro society, tend to have much more leisure time, which may help account for the fact that they do the spinning, dyeing, and weaving. When not hunting or clearing forest, a man likes to sit in his end of the house, either quietly alone or conversing with visitors. In either case, spinning and weaving allow him to occupy his hands with a pleasant craft which can be interrupted or picked up again as he desires. The textiles he makes are extremely durable and thus there is usually no urgency attached

34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

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4. Woman carrying gourd water container and a basket of freshly peeled sweet manioc roots (Río Sepa, 1956–57).

[412]

5. Woman chopping up sweet manioc prior to boiling it as the first step in making beer (Río Cusuimi, 1956–57).

6. Stirring the boiled manioc with a wooden paddle. This is done in conjunction with mastication to prepare the mash for fermentation (Río Sepa, 1956–57).

[412]

/p. 90-D/

34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

7. Mashing chonta palm fruits with a wooden mortar and pestle preparatory to making chonta fruit beer. The metal cup is the author's (Río Cusuimi, 1956–57).

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34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

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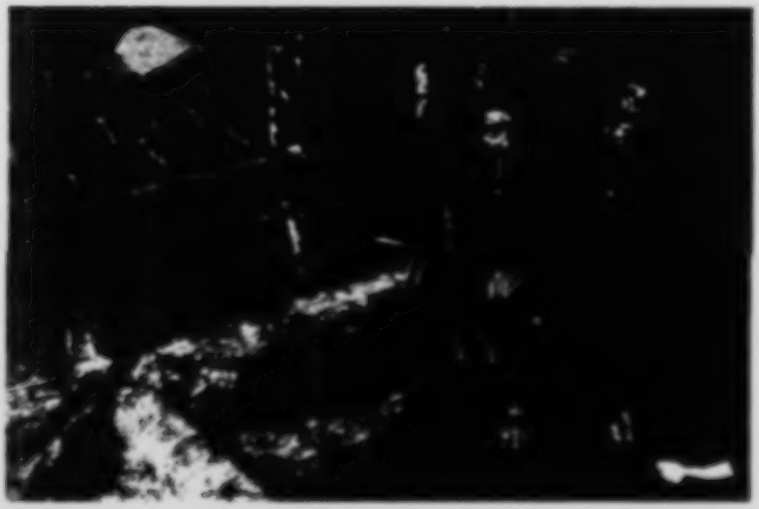
16. Visitors to an uncompleted house receiving manioc beer prior to engaging in conversation with the host. Guns are always carried on visits and prominently displayed (Río Cusuimi, 1956–57).

[353]

17. Host in typical pose when receiving visitors. Hand is cupped over mouth and shotgun cradled in lap (region between the upper Río Macuma and the upper Río Cangaimi, 1956–57).



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34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

22. Shaman boiling *Banisteriopsis* vines and leaves to prepare the hallucinogenic drink *natema* (Río Tutanangoza, 1964).

/p. 138-G/

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